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CHRISTMAS SHEAFS FOR BIRDS

Christmas sheafs are put up for the birds in the municipality of Copenhagen, Denmark.

DECEMBER 17, 1947

FROM COVER TO COVER

The Rev. Dr. Harry F. Ward of Palisade, N. J., professor emeritus of Christian ethics at Union Theological Seminary in New York City, urges clear thinking on our American foreign policy in FAITH, PHRASES AND FACTS.

WHAT DID YOU MAKE OF IT? asks the Rev. Dr. Homer J. R. Elford, minister of First Methodist Church in St. Paul, Minnesota.

The Rev. Charles Parkin, minister of the Methodist church in Rumford, Me., discusses A CHART FOR HAPPINESS.

READERS WRITE

Filled with Meat

Perhaps it is only because it is a blizzardy day here in the West Canada Valley, and I have taken time off to give ZIONS HERALD a more thorough going-over, but your periodical seems to be especially filled with meat this week (Dec. 3rd).

I am particularly interested in the articles on the rural church. I attended the Rural Life Conference in Lincoln during the summer and am naturally pleased to see the emphasis there propagated reflected here. The article on the Central Jurisdiction is very honest. I was very conscious of "Centralization" at Lincoln. It showed in the way the Negro delegates congregated in their own group, especially out-of-session. As to the establishment of the Central Jurisdiction, it is difficult to draw the fine line of distinction between "expediency" and "sin." Whether by one name or the other,I see it as a healthy sign when temporization taks place openly and candidly rather than behind the screen of rationalization. May the Central Jurisdiction be blessed with a healthy life, and a short one.

Pat McConnell's comment: "Nationalism outranks religion" might aptly be used as a caption for the illustration on page 1162 depicting the opening session of Congress. Joe Martin looks as though he were waiting for someone to put the finishing touches on a shoe-shine. Pat hit bed-rock with his "national anthem . . . on a squeaky phonograph record." I wonder if one would be justified in waiting until the by-standers were all indignantly aroused, then standing up and singing "God bless our native land" or something with a similar devotion to the prerogatives of deity in the aspirations of nationalism?

Living as I do in a section where week-day religious instruction in the public schools is a popular project, Blackman's article brings me up short. I've been critical of it ever since 1939, but have always participated, and even organized such courses. The point is: how can we get religion into public education? I believe that it should be taught from the first grade on through. Perhaps it can be presented most effectively from its dramatic, literary, historical, and philosophical viewpoints. But it must be an accepted part of the regular curriculum, and taught by public school teachers who have been adequately trained for it. Worship itself must still take place in our hag-ridden churches. If, through the spirit of division, our church degenerates completely, then some other avenue of worship will be found. More hopefully, we shall grow in worship as we grow in ecumenicity. That is where liberal Protestantism comes in.

(Rev.) E. KENDALL SCOUTEN,
Newport, N. Y.

Lady Nicotine

Hurrah for Clarence Avey and his article in opposition to Lady Nicotine for Methodist ministers. I'm with him 100 per cent in this.

(Rev.) ALBERT W. JACKSON,
Rockville, Conn.

War?

In the Nov. 19th issue of ZIONS HERALD, on the editorial page, I read: "Since the last war the Jews have been promised all of Palestine for a homeland."

Will ZIONS HERALD please tell us where, or by whom, such a promise was made? Or who had the right to make such a promise?

Again we read in the same HERALD article: "Surely civilized people, to say nothing of Christian people, will not tolerate further delay or further hypocrisy in fulfilling at least the half-promise."

That, Mr. Editor, means war. And that would mean that our young men must be drafted to fight Israel's battles, does it not?

C. W. THIERY,
Belmont, Mass.

Anti-Jewish Party

This office recently received a copy of the ZIONS HERALD which contained an item revealing an anti-Semitic movement was seeking to get underway in Chattanooga, Tennesse which called itself "Anti-Jewish Party." The leaders of this movement announced that its "main purpose is to serve Christianity in America by attaining enactment of proper laws or constitutional amendments making it unlawful and impossible for Jews to live in America." I can further identify this group for you and your publication. It is led by one, J. B. Stoner, and currently the Department of Justice is preparing a case against him for "inciting to murder" in literature sent through the mails.

Stoner, self styled "arch leader" of what he considers the Stoner anti-Jewish Party, lately has been mailing anti-Semitic literature calling for extermination of all Jews, and he seks donations to his "Party War Chest."

Among other things Stoner, age 23, is a former Ku Klux Klan organizer who also plans to run as a candidate for congress on the "Anti-Jewish ticket" in 1948. Stoner was scheduled to face a Grand Jury hearing in Chattanooga this month.

Stoner first attained local notice in Chattanooga in May, 1940 when he wrote to Fred W. Kaltenbach, former Iowan, then employed in the Nazi propaganda service in Germany, asking for arrangements to be made for a German surgeon to treat him. Stoner was crippled by infantile paralysis at the age of two.

Lord Haw Haw, already busy plaguing the British, broadcast a message to Stoner saying he would attempt to secure the services of a German surgeon for him "after the war." At the time of this incident Stoner was a 16 year old sophomore at the McCallie School.

ISADORE ZACK,
Anti-Defamation League of B'nai B'rith
(Boston, Mass.

Seventh Annual Meeting

NEW ENGLAND CONFERENCE WOMAN'S SOCIETY OF CHRISTIAN SERVICE

An open executive meeting in conjunction with the seventh annual meeting of the New England Conference Woman's Society of Christian Service will be held at Wesley Church, Springfield, Mass., on Monday, Jan. 5th. The morning session will begin at ten o'clock, with Mrs. Hiram B. Gibbs presiding. Devotions will be led by Mrs. Julia B. Kohler, secretary of Spiritual Life of the Springfield District. Words of welcome will be given by Mrs. Harvey L. Polhamus, president-elect of the Springfield District W.S.C.S. and Mrs. John Scherner, president-elect of the Wesley Methodist Church W.S.C.S.

Annual reports will be given by the officers and secretaries. At this meeting the conference will elect the delegates to the Jurisdiction for the next quadrennium and will also nominate three members and two alternates to the Board of Missions and Church Extension. According to the by-laws the voting delegates shall be "Two delegates from each local Society, Conference and District Officers, Departmental Secretaries of the Conference and District, all Chairmen of Conference and District Committees, and Officers or members of the Woman's Division or of the Northeastern Jurisdiction Woman'

ociety residing within the bounds of the Conference."

Luncheon will be served at twelve thirty. Tickets will be in charge of Mrs. William H. Dockham, 134 Hampden Street, West Springfield, Mass.

The afternoon session will begin at 1:45 p.m. Devotions will be in charge of Dr. John Hoon, pastor of the hostess church. The speaker, the Rev. P. Y. Rathnam of India, will talk on "The Problems of India." Mr. Rathnam is an ordained minister of The Methodist Church.

New York East Conference Supports Bishops

New York, N. Y.—The Social Service Committee of the New York East Annual Conference of The Methodist Church, representing 279 Methodist churches in Long Island, New York, and Connecticut, with a total membership of more than 100,000 voted unqualified support for the stand of the Methodist bishops against the activities of the J. Parnell Thomas Committee of the House at its meeting Dec. 8th in New York.

The Methodist bishops, meeting Dec. 2-5 in Atlantic City, had branded the recent dismissal from government service of many employees suspected of connection with "subversive" organizations as itself subversive and un-American and had called upon America's 10,000,000 Methodists to oppose both the dismissals and the present anti-Red hysteria.

The Rev. Edgar N. Jackson, pastor of Newfield Methodist Church, Bridgeport, Conn., is chairman of the Social Service Committee of the New York East Conference.

Zions Herald Award for Methodist Churchmanship

Alfred H. Avery

There are occasions in life which always glow whether in anticipation, or in retrospect. This is one such an occasion.

To award a Bible to a bishop is a high order of performance. No book can withstand the wear and tear of constant use, so a bishop needs Bible replacement from time to time; but this is not the reason for tonight's award.

Each year Zions Herald reviews in its own independent way the total or significant contribution made by religious leaders in the field of churchmanship. Recognition is given to leadership, self-consecration, courage, insight and foresight, and vigorous and purposeful living.

This year it is my happy privilege, and great honor, to present this Bible to one who has always done his own work well and at the same time inspired others to do their work well too: Bishop Lewis O. Hartman, resident in the Boston Area of The Methodist Church.

Faith, Phrases and Facts

HARRY F. WARD

Two statements concerning American-Soviet relations have recently been issued to the Protestant churches. It is safe to say that all that most of their members will know about them is what they have read in the press. Also that most preachers will not have time or opportunity to analyse these statements and find out where the two approaches unite and where they diverge. How, then, are Protestants to meet what one of these statements calls "the supreme moral test for the Christians of America?"

In July, the Federal Council of Churches issued a statement on "Cross Roads of American Foreign Policy," of which the second section was on "The hope of peaceful relations with the Soviet Union." This is supplementary to its statement of October 1946 on "Soviet-American Relations." A few weeks ago a statement on the same topic was made by the Inter-Church Committee of the American Institute, an established organization one of whose primary functions has been a research service providing authenticated facts concerning the Soviet Union to newspapers, magazines, societies and individuals who desire such information. The committee is headed by Dr. Ralph Sockman and the statement is signed by seventeen persons, six of whom are officers in different interchurch organizations and the rest of whom belong respectively to nine denominations.

The statements agree in maintaining that war is not inevitable and in urging our nation to increase the prestige and power, and develop the possibilities, of the United Nations. Both call for the mobilization of moral and spiritual forces for the establishment of better relations with the Soviet Union. The committee also lifts "a united voice against the madness of splitting the world into two armed camps." Both statements call for an increase of faith. The committee says: "Our Christian Gospel teaches not distrust but faith, not suspicion but understanding, not war but peace." The council says that the present hysteria suggests a lack of Christian faith, and calls for a "dynamic faith," a "righteous faith" because "no policy, in a free society, can be permanently stronger than the faith of the people."

The programs of the two statements, however, move in different directions. One relies on facts, the other on phrases. The committee has a limited objective. It hopes "to help bring reason where there is confusion, faith where there is despair," through a program of information concerning American-Soviet relations. It stands ready to help any individual or group seeking an answer to this perplexing problem. Hence its faith is in the power of facts, and in the law of moral reciprocity by which the friendly approach, seeking to understand, expects to get results.

The program of the council is summarized in a phrase which covers a lot of territory: "The hope of peaceful relations with the Soviet Union lies in making clear to all that the basic international issue is the simple issue of the police state as against a free society." In its exposition, however, the issue turns out to be not so simple and not altogether clear. That is because the issue is sometimes called "The principle of the police state against a free society" instead of the principles involved in that choice. Furthermore the placing of the free society over against the police state is not a true comparison. Society is more than the state, which is one of its institutions, whose role in determining the nature of society needs to be defined in any discussion of their relations.

A further lack of clarity in the discussion stems from an incomplete definition of the police state. It is considered only in terms of the denial of the rights of dissent, free choice, and experimentation. But, behind this is the dominant

characteristic usually stressed by political scientists, the absolute and arbitrary use of police power. This is the hallmark alike of the ancient and medieval absolutisms and of the modern fascist state. The discussion is further complicated by the assertion that the political choice between two kinds of state is more basic than the economic choices that all industrialized nations have to make, and that the rejection of the police state would enable free choice of, and experimentation in economic forms. This ignores the reciprocal relationship between politics and economics, overlooks the fact that the economic set up conditions the form of the state; also the corollary fact that the existing economic order exerts strong pressure over freedom of choice. An instance is the pressure that our economic power is now exerting upon Great Britain and Western Europe. Thus the matter is much more than a simple choice of conflicting principles.

If the discussion were cast on this level alone it would seem to be superfluous. Everybody, except the fascists who reject democracy on principle, would stand for freedom and against repression. The Soviet leaders would certainly agree in principle to the goal of a world of free societies for which the Federal Council wants the United States to stand. Theoretically communism has always looked forward not only to the ending of arbitrary police power but also to the passing of the state itself. Consequently Soviet leaders would agree in principle to the necessity of eliminating the police state. They would point out however that the democratic state becomes necessarily a police state when community security is threatened by mob violence or the security of the state endangered by an armed uprising. Then a state of emergency is proclaimed, civil rights and democratic procedures of justice are suspended, martial law, which is the arbitrary use of police power, prevails. In those situations, therefore, in states founded on democratic principles, the moral question is whether the danger is actual, and if so, whether the police state procedure is ended when the danger ceases.

But the council is not proposing a friendly discussion of this issue with leaders of the Soviet Union, not even with religious leaders. Its phrase "the free society versus the police state" is a fighting phrase. To the man in the street it sets the United States against the Soviet Union. The Federal Council calls for a "moral offensive" against the police state. Then it declares the Soviet Union a police state by saying that in the Soviet Union the denial of the rights a free state denies is sought to be justified by Marxian Communism. The only proof it offers is a remark concerning "its revolutionary strategy" which reveals a lack of acquaintance with the facts concerning the revolutionary strategy of communism at the present moment.

To make it clear beyond mistake that the Federal Council is hoping to get peaceful relations with the Soviet Union by waging a moral offensive against it, the conclusion of the discussion is this: "On this principle (a free society against a police state) the will of so many throughout the world could be consolidated as to make obvious the futility of attempting to extend generally the police state system. Then there would be reasonable basis to hope that the attempt would probably be renounced, of only as a matter of expediency. Fear and distrust would then give place to an atmosphere in which the nations could work together for a just and durable peace." This is plainly a police state addendum to the general thesis of the expansion of Soviet power which the chairman of the commission that produced this statement put before millions of readers through his articles in *Life,* and which is now a continuous theme with some theological professors and preachers.

The idea of containing the police state by a superior moral offensive is also a supplement to the general policy of containing Soviet and communist expansion by a political, economic and military aid offensive laid down in Foreign Affairs by X (Kennan, head of the State Department Policy planning section),

Demands Churches Withdraw

San Antonio, Texas (RNS) Mrs. Eugene Meyer, wife of the Washington, D. C. publisher, told the annual convention of the Texas State Teachers Association that some method satisfactory to all citizens should be devised immediately to halt the growing domination of public schools by sectarian religions.

She declared, "we should persuade the churches to withdraw from the public school system if we are convinced the public school system is worth saving."

Mrs. Meyer warned that the churches would sacrifice their own freedom, prestige and influence over the lives of the people if they depend upon public support and let themselves become mere adjuncts or rivals of the state.

"We find both Protestant and Catholic clerics battering down the public school doors in order to get a hearing from children whom they cannot attract to their churches," she asserted.

"In some communities they enter the schoolroom to teach sectarian religions while the public school teacher stands by; in other they fall back upon the discipline of the school to herd the children into church class rooms.

"I, too," she continued, "believe that the child is robbed of its full development if it receives no guidance in early years toward a recognition of the religious aspects of life. But sectarian religious teaching, to be effective, mut remain the province of the church, the family and the home. The churches have ample time to carry out this responsibility without sectarianizing the common schools.

Whatever the moral inadequacies of the public school system, Mrs. Meyer said, "we have the right to ask what proof the religious groups have to offer that their influence has been ethically more effective."

"What example are the sectarian groups giving at this very moment of moral leadership in our country?" she asked.

"Their undignified quarrels are due to rival ambitions, mutual intolerance and lack of confidence in the power of spirit, mind and idea. The repercussions of these dissensions are already felt in the nation's school rooms. If we are convinced that our public school system is worth preserving, we should persuade the churches to withdraw voluntarily from the public school system. If they will not see reason, public opinion must be mobilized to hasten this retreat.

"For the school system is the one broad area left in our country where religious intolerance could be overcome. It is the one place where the child is not yet primarily a Protestant, a Catholic or a Jew, but an American among Americans."

Wichitans Protest Hatemonger

WICHITA, Kan. (RNS) Public protests are mounting here against a new $100,000 printing plant decorated with the Christian cross and scheduled to house the Defender Publishing Company operated by the "Rev." Gerald Winrod whom the United States Government indicted for sedition during World War II.

"From this Wichita edifice," declared a front-page editorial in The Wichita Beacon, "will pour all the seditious, race-hating literature of this individual who calls himself a preacher of the gospel. To the everlasting shame of Wichita, the name of this city will be printed on the vicious, slanderous Defender which Winrod and his race-baiting henchmen circulate throughout the world under the guise of a religious publication."

Charging that Winrod is using the Christian cross to "advertise" what the newspaper believes to be "vicious smears," The *Beacon* said that the "self-styled preacher" has released a four-page "Personal Letter to the *Defender* Family" asking for additional funds with which to complete the edifice.

The new structure, located on Wichita's widest thoroughfare and in the city's fashionable district, is a modern building, apparently well on the way to completion. The *Beacon* reports that its construction is to cost a total of $50,000 and equipment should bring this figure up to $100,000.

Winrod was indicted by the government, along with a group of others, for allegedly seditious activities in connection with America First groups. At the end of the war the Justice Department dropped its charges. Recently Winrod was visited here by Gerald L. K. Smiith who has been identified with similar writings as are to be found in Winrod's *Defender*.

The *Beacon* credits the government indictment of Winrod with having "effectively stopped Winrod . . . from spreading (his) seditious, vicious propaganda and undermining the morale of the home front during the world war."

Quoting the publisher's circular as saying that he has run out of funds, *The Beacon* charged that the solicited money would be used "to line the pockets of Gerald Winrod."

"Who owns that building?" the editorial inquired. "In whose name is the deed to the property made? What will become of the profits from the publication of Winrod's vicious smears of pamphlets and magazines? And how much income tax has this man paid in the last seven years?

"Do you suppose that these fine people who are going to give Winrod their hard earned cash are going to get anything out of their donation? Certainly not! It's all going to Gerald Winrod and there it is going to stay."

implemented in part by the Truman program in Greece and Turkey, our policy in China, Korea and Japan, and again in part by the proposed "Marshall Plan for European Recovery." All this makes up Walter Lippman's "cold war" which he wants to carry on in more concentrated fashion.

Those who have raised this slogan of the police state and fastened it on the Soviet Union without documented proof are taking heavy responsibility. They have added one more to the terms such as dictator, imperialism, red, fascist, which prevent the analysis and discrimination without which judgments are not moral. Therefore, it is incumbent upon them and upon all in the churches who hear their call, to be certain that the judgment passed upon the Soviet Union is factually correct; and if it is that the proposed way of attempting to meet the menace accords with the principles of our gospel. If it turns out that this course leads to war instead of peace then history will record another instance of organized religion losing its independence and serving the interests of the state.

The general facts concerning the police state and the Soviet Union are incontestable. It is not the absolute police state of history and the fascists. Its first constitution sought to lay the foundations of a socialist democracy, and the democratically drafted and enacted constitution of 1936 broadened these foundations. In its early years the Soviet Union was the temporary police state which communist theory considers necessary to supress the counter-revolution. How much its absolute and arbitary police power was then exercised was determined, in my judgment based on personal observation and study (including acquaintance with persons involved on both sides of the issue) at the two most critical periods, by the degree of internal conspiracy to overthrow the government joined with the intervention of other powers. The constitution of 1936 guaranteed to all citizens all the rights written into our constitution, and abolished arbitary police power by guaranteeing inviolability of the person from illegal arrest and protection by law for the "inviolability of the homes of citizens and the privacy of correspondence." The secret security police OGPU was disbanded, the substitute (NKVD) having functions corresponding to those of our FBI and subject to similar political and judicial controls. Soviet court procedures follow the European not the Anglo-Saxon pattern and it is the judgment of legal authorities here and in England who have studied them on paper and in practice that they provide Soviet citizens with the same degree of justice available in the democracies of Western Europe.

With exceptional instances that happen in all countries, and the ups and downs that occur in any line charting historic trends, all the evidence available to me shows over-all progress in diminishing the police power of the state. On the question of how much the war and the post-war crisis has affected this there is not yet sufficient evidence at hand to warrant a judgment. In view of the wild stories now circulating, as they did after the last war, and their effect, it would seem that the Federal Council would have better served its constituents, the nation and the world, if it had commissioned the American-Russian Institute to do a job of research on this question before it passed its judgment.

The same observation applies to its call for opposition to the attempt to extend the police state system. This obviously refers to what is happening in Eastern Europe and assumes that it is due to Soviet control or influence. The basic fact is that that area is now going through two delayed revolutions, the democratic revolution against feudalism, and the scientific-industrial revolution against agricultural society and its thought and behaviour patterns. At the same time it is taking initial steps toward the socialist society as the only way to remove the economic chaos produced by the Nazi occupation and the war. Accordingly, it is using the police power following the historic pattern of

(Continued on page 1222)

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"To Sing It Good"

They liked the carols, but one of the young people reminded the rest of the group that after all Christmas was the celebration of the birth of Christ, and that they ought to work harder at learning their parts so they could "sing it good."

Christmas ought to be a unique demonstration of good. It should be more than an experience of materialistic acquisition, or a mere event of folklore. Appeals for relief are desperate appeals and they should be answered by a big and generous Christian conscience. One United States senator, Mr. Ball, said a horrible thing last week in discussing American foreign relief, when he said that we shouldn't be in too big a hurry to grant President Truman's proposal, for if the guests had to wait a bit longer they would appreciate the dinner more. If his attitude represented America we would have to admit that this nation has become completely pagan, but we do not believe that America agrees at all with Senator Ball. This nation is determined to "sing it good," and to set forth an example for the world in terms of generosity and brotherly love.

At the same time, to "sing it good" requires ability to produce. The larger role of our nation is in providing means of production for a war-wrecked world. So far the Marshall Plan is the best system yet proposed for the reconstruction of Europe. We are all aware of some of its weaknesses, yet its fundamental genius is to be found in its help to those who help themselves. It is not unlike the thesis set forth by Dr. Edgar Helms in the Goodwill Industries: "Not charity, but a chance." This is the common sense application of our Christian faith in people and in their fundamental rights to earn and to live.

The domestic scene needs to have a demonstration of the meaning of Christ, too. Racism is still a first problem in our United States. Communism points with pride to its lack of racial discrimination, and points with scorn at our American practice of "keeping Negroes in their places," or "the Jews are all right —but," or "be careful about giving the Orientals citizenship." If we are to sing Christmas carols in the midst of this scene, then we ought to "sing them good." Good singing demands sincerity.

Look

Last week the Board of Missions and Church Extension of The Methodist Church met at Buck Hill Falls, Pa., to plan its work for the next year, and to present its askings to the General Conference which meets in Boston next April. This editor, along with the editor of nearly all Methodist publications, was allowed to listen to the discussions in all of the many specialized committees of the general board, and to spend much time in conversation with missionaries from all over the world. There is a mood of positive optimism abroad among the people who are doing the home and foreign missionary work of Methodism!

Missionaries from Korea believe that Christianity must out-do the communist threat to that land by proving in specific ways that Christianity is bigger and better than communism. Missionaries from India believe that they have a great opportunity to be part of the free churchmanship in the nationalist regime in that country. Missionaries from South America are not discouraged by the legal discrimination against Protestantism perpetuated by the Roman Catholic hierarchy. Representatives who have visited the work in Europe believe that Protestant cooperation, led in a significant way by the Methodists, can do more to democratize Europe than any other force.

In order to do all of the things that these people know must be done, it is necessary to bestir the Methodists into a very much increased program of giving to world service. Less than 22 cents per member is not enough! If we are to give the world a taste of the constructive power of our faith, then most assuredly we must give far more generously than we have in the past. The missionary projects at home and abroad

must be doubled at once in their equipment and staffs, and the Methodists must double their giving to support that work.

The theme of the report of the executive secretary of the division of foreign missions was: "Look on the fields" (John 4:35). Dr. Diffendorfer, in presenting that report, made clear just what those fields were. Dr. Brown, the executive secretary of the division of home missions, made clear where the fields were and what they needed. Every person who heard the descriptions these two men gave, and who took part in the many specialized sub-divisional meetings of the two sections, left Buck Hill knowing what needs to be done by Methodism in the next four years, and we all knew how efficiently that work could be done by the increasingly competent persons who have devoted their lives to the missionary task. But when all of that is said, there still remains the awesome question: "With what shall they do the work?"

Reports Get Strange Receptions

The report of the committee of seven Protestant ministers who visited Yugoslavia last summer has had some strange receptions. One of the most amazing things has been the silence of the Roman Catholics who had created such a furor by reporting what they thought we were going to report before we had released our report. The shouts and name-calling have died down and all of us who were on the receiving end of the violence are grateful, to say the least.

But equally strange is an editorial written by Dr. Roy Smith of Methodism's house organ, *The Christian Advocate,* of Dec. 4th. Dr. Smith's position is that any trip sponsored by a government seriously imperils any report. Parenthetically, Dr. Smith says he opposes trips sponsored by the United States. When our commitee returned from Yugoslavia at the end of last August, Dr. Smith wrote a round-about criticism of government sponsored trips without naming us. But in the December 4th editorial he names us and names this editor. He did not name Bishop Fred B. Corson who is now in Japan as the guest of General MacArthur, nor did he refer to other trips made by Bishop Oxnam for the Commission on Chaplains, or to Dr. Ralph Sockman's visit to Russia last year at Russia's request.

In spite of the *Advocate's* attempt to belittle our report by many indirect inferences, the editorial advises its readers to get copies of what we actually said. This is encouraging. It shows that better judgment is bound to show itself after intelligent study, and Dr. Smith is an intelligent judge. Thousands of copies of our report have been distributed all over America, and the requests for copies are still coming to our offices. We are sorry that attempts to belittle what we tried to do are based on such inadequate criticism as that posed by Dr. Smith.

Boston University Is Human

One of the speakers who appeared before the home section of the Board of Missions meeting at Buck Hill Falls last week was Professor Charles M. McConnell, head of the department of rural churches at Boston University School of Theology. Dr. McConnell is known to the readers of ZIONS HERALD for his weekly treatment of the church school lessons under the title "What's New in The Bible?" The speech he made was so full of the humorous and the human that the post-mortem critics of the address concluded that Boston University must be a very human place if its professors could be so practical and vital as Professor McConnell.

It gave another reason for supporting that school's current campaign for its new buildings on the Charles River campus. By January 1st a campaign for $666,666.66 must be completed in order to secure $333,333.33 from the Methodist Crusade for Christ fund. Last reports indicated that $50,000 was still needed to reach that campaign's successful completion. Human beings will want to aid a human institution that is dedicated to the training of human beings who are to lead the human church in its effort to save a human world from inhuman destruction! A school that has the reputation of Boston University School of Theology is needed for the reconstruction of society. The part it has played for 110 years in training religious leaders is sufficient cause to command our respect and financial assistance.

Not Safe

Dr. Ezra Cox tells of a condemned man who was about to be hanged. As the criminal stepped up on the scaffold and placed his feet on the shaky springboard he said, "Be careful, this thing's not safe!"

It reminds one of the shaky places where most of us often find ourselves. Glib talk of war with Russia, easy curtailment of civil liberties as quick solutions to class and caste problems, pompous pronouncements that constitute easy escapes from Christian responsibilities, these and many other actions constitute springboards for our own hanging. The condemned man had to stay until he was hanged—but we can get off!

A Chart For Happiness

CHARLES PARKIN

"Happy Christmas, everybody!" There may be a thousand and one variations, but all our Christmas greetings carry the same theme—a wish for happiness. And why not? The Christmas angels gave the same sort of greeting to the shepherds in the field—they brought "good tidings of great joy." The old, old wish on everybody's lips is a sign that we believe that the coming of Jesus promised human happiness, and we are not far wrong in that belief.

The eminent preacher who said that "we were not sent into the world to be happy" was perhaps trying to impress his hearers with the seriousness of this business of life, but to assert that we are not meant for happiness goes too far. Everything in the New Testament seems to say that Jesus came into this world to reveal the secret of true happiness. Beginning with the heralds of His birth, right through to His farewell message to His disciples, the one note of His gospel is joy.

Take the Beatitudes, for example. I don't see why the translators of the Revised Standard Version of the New Testament held to the use of the word "blessed"; nor do I quite see why all of the so-called "modern translations—Weymouth's, Goodspeed's, and Moffatt's—all keep that word. John Wesley's "Notes on the New Testament" uses the word "happy" and the Greek lexicons give us a choice between "happy" and "blessed." I like to use the word "happy" because it is a common word, and we ought to be getting more real happiness out of our religion.

The Beatitudes are the Magna Carta of the happy life, and while we are wishing our friends "a Happy Christmas" we might wish for them a happy life—and Jesus is the One above all others who can show us how to attain it.

Happiness should be the normal level of life. Unfortunately for us it is not the average. Most people live below normal.

Dr. Hornell Hart wrote a book a few years ago to which he gave this intriguing title, "A Chart for Happiness." In it he tells of a scale or chart by which he measured the happiness of several thousand people. He called his chart a "euphorimeter." Everything above the zero mark on his chart meant happiness; everything below zero meant unhappiness. By several thousand tests Dr. Hart discovered some rather tragic facts. A few people scored as high as 600 above zero; a few were 600 below; but the average degree of happiness of all the thousands tested was only 100. The tests revealed a fact which we can all understand—that no one is ever constant in his degree of happiness, for we vary from day to day and from hour to hour. But some people are *always* above zero, and some are *always* below.

But Dr. Hart discovered the sad facts that one-fourth of all the people live below zero, and that one person out of every seven has to struggle at one time or another against the impulse to commit suicide!

Think of these facts for a moment while wishing folks a happy Christmas! Think of these facts while we sing about the good tidings of great joy! One-fourth of all the people living unhappy lives, never gaining a modicum of happiness at all! One out of every seven living in the Slough of Despond! We talk about "the submerged tenth"—but here is the submerged fourth and the despairing seventh!

And if you ask where most people live, Dr. Hart says that the great majority of people score only between zero and 200—living humdrum, uninspired lives without ever reaching any heights of happiness!

Philip Barry apparently knew what he was saying when he made one of his characters in the play "You and I" declare, "Most men live in a state of mild desperation!"

"AND ON EARTH PEACE"

Elizabeth Taylor McGaw

Of peace on earth the angels sang,
And with great joy the heavens rang;
But peace came not to a weary world,
Nor even yet are war flags furled.

But hark again to what they sing,
Let all the world now hear it ring;
For peace on earth is still proclaimed,
Though still the war lords rage untamed.

Fair peace comes not where hatred dwells
And man to man his vengeance tells,
But to the heart where kindness lives
An inner light its radiance gives.

And when through all the world around
In each man's heart goodwill is found,
Then peace will come and here abide,
And justice shall be each man's guide.

'World Airplane' Missions Trip

SPRINGFIELD, Mass. (RNS) To acquaint parishioners with the farflung mission stations of the Northern Baptist Convention, the Youth Fellowship of Park Memorial Baptist church here is sponsoring a "world airplane" trip for members of the congregation.

But those taking part will ride only the wings of their imagination, visiting far-distant lands through the pages of a specially prepared booklet.

The Rev. Walter A. Aschenbach, pastor, explained that, during January, parishioners and members of the Youth Fellowship will receive a 31-page book, each page representing one day of the month and one phase of the "world airplane" trek, across the Pacific to China, India, and down to Africa.

There are even regular tickets to be punched as each mission station is reached. Each week during the Sunday service, one of the fellowship members will give a summary of his "travels" for that week.

The idea, which comes from the Northern Baptist Convention, will "probably teach us a bit more about world geography, to boot," the pastor commented.

On a Wide Circuit

W. W. Reid

Christmas Meditations

We turn to China at this Christmas season for aid in our devotional meditations—two poems written under very different circumstances, by Christian nationals of the land.

Just one hundred years ago, the first Methodist missionaries to China were beginning their labors in Foochow and Shanghai—an

w they labored for one convert, for one y of hope that the Christian message might : understood, for one friendly Chinese nong the hundreds that shunned, or reviled, · persecuted them! How they would rejoice day in the new understanding, the new ope, the new interpretation of Christmas nd of Christianity that comes to us from hristian Chinese hearts and pens!

"Stars of Ice" was written as a Chinese rol by T'ien Ching-tu, a student at Yenning University, Peking, China. Professor liss Wiant, who wrote the music, says: "The uthor has created new imagery in that he as drawn upon Chinese epithets. The tune a simulated Chinese folk-melody." Professor Wiant gives the English translation:

Stars of ice, wheel of moonlight bright,
Shine on sheep with silv'ry light;
Humble shepherds chatting circled round,
Sit content on grassy heights.
Sudden light! Hark, the angels sing!
Shepherds crouch in awe.
Mid the clouds the angels proclaim:
God's Son is born in Bethlehem.

Dies the song, stars and moon gently fade,
Shepherds leap for very joy;
Leave their quiet flocks, homeward quickly fly,
Worship then the Holy Boy.
Wondrous news thru the streets resounds,
Glad praises fill every home.
Poor man's Saviour, peasant's Friend,
Comes today to Bethlehem.

"Learned men from far eastern lands
Kneel before the Holy Child,
Bring abundant gifts, rare, luxuriant,
Crowd the age-worn village inn.
Miles on miles had they come to adore;
No distance seemed too far.
Boundless, saving, peaceful love
Now has come to Bethlehem."

The other is a Christmas meditation, written from a Japanese prison cell during World War II by Dr. T. C. Chao, faculty member of the School of Theology of Yenching University. It is one of many verses he wrote from that cell. This meditation was written in Chinese, but Dr. Chao himself has given us this free translation:

"Nature is conquered,
While man is not tamed;
Pride and avarice hold sway
To make wars in the world.
While here below man worships evil,
There in heaven He prepares self sacrifice
To give life for conquest of sin,
To be the Word Incarnate in order to die.
Lord, have mercy on me, Thy unworthy follower,
That imprisoned as I am,
I may imitate Thy way;
In tears falling heavily, not for me
But for all who have need of Thee."

None of us, of course, should expect to live always at the top of the scale. Those experiences that lift us to the heights, giving us a sense of unbounded joy, do not last very long. But neither need we be discouraged when some experience sends our spirits tumbling down the chart of happiness—for these moments too will pass.

What you and I need to be concerned about is the norm at which we live; whether we can maintain, between the occasional thrill and passing despondency, such a score that we can really say we are finding happiness in life.

One thing we should remember—Jesus was a realist. He knew the kind of a world in which He was living. He knew the conditions men and women must face. He was well aware of all the evil and destructive forces at work in the world. He knew all about poverty, and suffering, and sorrow; warfare, disease, hunger; cruelty and greed. Yet knowing all this he persisted in talking about happiness as the heritage of all people.

He insisted that our happiness is not dependent entirely upon outward circumstances. Certainly material circumstances can contribute much to the score we make, and part of our Christian task is to create the outward conditions of life for all men so that they can more easily find happiness. Much of the misery that people suffer is needless. If mankind had but the will for it we could build a far better world than the one we now have. Edwin Markham said that we have all the materials for a better world within our reach:

"We men of earth have here the stuff
Of Paradise — we have enough!
We need no other stones to build
The Temple of the Unfulfilled. . . .
Here on the paths of every day —
Here on the common human way
Is all the stuff the gods would take
To build a Heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in time."

But let us not forget that Jesus was not talking about life in a perfect world. He was trying to show men and women the way to real happiness in the present world, imperfect though it is. And He declared that the secret lies within ourselves.

There is one thing about the Christmas season, quite apart from its deeper religious significance, that helps to make it a season of joy. I mean this business of Christmas gifts. Perhaps someone wants to put in a word about the "awful commercialism" that has crept in to the Christmas celebration, or the "selfishness" of looking for a Christmas gift? Nonsense! of course the stores are crammed with Christmas goods! Of course the store-keepers make money out of it! And why not? Let's not begrudge either the people who sell or the people who make the toys and gifts we want to buy at Christmas time a good share of business!

And as for "selfishness" — there's far less selfishness at the Christmas season than at any other time of the year!

The truth is, that for weeks before Christmas we are all getting far more happiness out of selecting and buying the gifts we are going to give our friends and loved ones, and it's only the children, God bless them, who are wondering, perhaps, "what Santa will bring."

I admit we may get a thrill opening those gaily wrapped packages that bear our own names, but it is nothing to the joy we have as we watch the faces of our loved ones and friends as they open the packages we wrapped for them. And

(Continued on page 1222)

PERSONS

In a recent ceremony at the First Methodist Church, New Rochelle, N. Y., Miss Elizabeth Louise Mudd, daughter of Mrs. Joseph F. Mudd of Port Washington, L. I., and the late Mr. Mudd, was married to James Ainslie, Jr., son of the Rev. and Mrs. James Ainslie of Thomaston, Conn. The bride attended Dennison University, was formerly associated with Pan American Airlines in Miami, Fla., and has recently been a member of the staff of the editorial department of *Time* Magazine. Mr. Ainslie is a graduate of Boston University and is assistant production manager of *Time*. After a short stay at Sea Island, Ga., the couple will make their home at 319 East 50th St., New York City.

The Rev. Arthur Edwards, formerly pastor of Thomas Church in Pawtucket, R. I., was retired at the recent session of the New England Southern Conference and is sojourning now in South Florida, serving as a supply pastor at Tice, Fla.

The Rev. W. Raymond Pierce of "The Laurels" in Sandown, N. H., may be addressed at West Hampstead, N. H., from now until April 1st.

The Hingham, Mass., Methodist Church and parsonage have recently been painted and further improvements are in process. The new appearance of the 118-year-old landmark is the subject of much comment in the town. The Rev. Wesley D. Osborne is the present pastor of the church.

Mrs. Lucie Mears Norris Whiteside, 80, widow of the Rev. Thomas Whiteside, member of the Maine Conference, passed away at the home of her son, Maynard Norris, in Mt. Airy, Md., on Dec. 6th. Mrs. Whiteside was a graduate of Wilbraham Academy and Boston University, class of 1891, and served for many years as secretary of the Women's Foreign Missionary Society of the New England Conference.

RNS Photo

SOMERVILLE, Mass.—Choir members of a local church present thank-offerings of food and money to youngsters dressed as Pilgrim maids and men.

ATLANTIC CITY, N. J. (RNS) A proposal that the Council of Methodist Bishops consider construction of a "public affairs center" near the White House in Washington was placed before the bishops here. Dr. Paul F. Douglass, president of the American University, Washington, D. C., and Dr. Joy Elmer Morgan, editor of *The Journal of the National Education Association,* told the bishops' conference that such a project would provide "a Protestant cultural center in the capital."

Mrs. Mary L. Simpson, widow of the Rev. Joseph Simpson, died in Laconia N. H., Nov. 19, 1947. She was born in Newmarket, N. H. April 8, 1865. There she was married on Oct. 18, 1881 to Joseph Simpson, with whom she lived for almost sixty years. Not long after their marriage her husband entered the ministry, becoming a member of the New Hampshire Conference. For forty years they served churches widely scattered across the state. Upon her husband's retirement in 1933 they made Laconia their home having earlier held a pastorate there. Since Mr. Simpson's death in 1941 she had retained the home; of late, however, spending the winter months with a long-time friend, Mrs. Addie Sawyer. Funeral services were held in the First Methodist Church in Laconia on Saturday, Nov. 22nd, her pastor, the Rev. Frank P. Fletcher, being assisted by the Rev. Roger E. Thompson. Burial was in the family lot in Riverside Cemetery in Newmarket, N. H.

MILLERSBURG, Pa. (RNS) The Millersburg Ministerium has adopted a pre-Christmas program under which a passage of scripture is read each day at 12:05 p.m., over the tower loud speaker system of St. Paul's Lutheran Church. Members of the ministerium take turns in delivering the brief daily passages, which will continue until Christmas.

Dr. Alice Downey Porter

On Nov. 19th, Dr. Alice Downey Porter, 91, retired educator who spent more than a half of a century as a teacher, died at the home of her daughter and son-in-law, the Rev. Salvatore Giambarresi of the Providence R. I. Italian Methodist Church.

Dr. Porter was born on Oct. 26, 1856, in Greencastle, Ind., daughter of the late Charles G. and Hesta Downey. Her father was a member of the faculty of DePauw University from which Dr. Porter graduated in 1879. She received her master's degree from DePauw in 1892 and her Ph.D. from Cornell in 1899. She was married to the late Rev. Frederick Porter of the Rock River Conference.

When her husband died in 1892, leaving her with two daughters, she returned to teaching, serving on the faculties of DePauw, Northwestern, and Wellesley, and Baker University. After her retirement in 1918 she continued her studies and published a book, "Easy Lessons in Browning." At the same time she devoted her life and talents to the work of the Italian Methodist Church, Boston, of which her son-in-law was pastor for about twenty-four years, until he moved to Providence.

Besides Mrs. Giambarresi, Dr. Porter leaves another daughter, Mrs. Ross Allen Baker of New York City. Funeral services were held held at Greencastle, Indiana.

A stone from the ancient ruins of the old city of Panama, which was built in 1519 by the Spanish and destroyed in 1657 by the English pirate, Henry Morgan, has been used as the cornerstone of the first unit of a school plant now nearing completion in Panama for The Methodist Church. The stone once helped hold the military might of Spain; today it is the cornerstone of a school that will hold more than 1200 students. It is a 26-room building and will house a secondary school that has outgrown its 41-year-old edifice. Dr. Matthew D. Smith and the Rev. Louis Fiske are the missionaries in charge. A Spanish Bible is among the mementos in the cornerstone which was laid by Sr. Max Arosamena, Panama's minister of education.

Methodist Bishop Visits Bulgaria

RNS Photo

SOFIA—Dr. Paul Neff Garber, Bishop for The Methodist Church in the European Area and the first Methodist bishop to have visited Bulgaria in nine years, is shown with a group of girls from the Sofia Methodist Church. Dr. Garber said Bulgaria was the only country where he found "complete unity among all Evangelical churches." His jurisdiction extends over 12 European nations.

Asbury First Remembered

A unique worship service was held at the Asbury First Methodist Church in Springfield, Mass. on Pearl Harbor Sunday, Dec. 7th. On the sixth anniversary of America's entrance into the second World War, a servicemen's recognition service was held at Asbury, at which time a special collection was made for overseas relief. The offering was collected by four servicemen of the church who also acted as ushers for the service. It was voted by the official board of the

church that this collection would be one of the best expressions of the Christian spirit that could be made on such a day. The attendance at the service was among the best in recent years, and the response to the special challenge of sharing our gifts with the suffering and needy of Europe and the Far East was exceptionally good.

During the course of the service, Mr. Ralph Jenks, secretary of the official board, and the layman of the church who kept in close contact with all of the young men and women of Asbury Church who were in the armed forces during the war, spoke for a few minutes and uttered a great challenge to the people that they make a great effort to do all in their power to see to it that they, and the nations of the world, live together in peace. Mr. Jenks closed his remarks by reading the honor roll of seventy-five names of men and women who served from Asbury Church. As the congregation stood for a moment of silence, the four names of the Gold Star servicemen were read.

Mr. Harris Boutwell Jr., one of the servicemen of the church, responded to Mr. Jenks' remarks, also ringing a note of challenge to the people of the world to live together in Christian peace.

The pastor of the church, the Rev. Elmo F. Young, preached on the theme: "Christians Should Be Patriots, and Patriots Must Be Christian." In effect he said, "This day is a challenge to the building of a better world, and to live in a cooperative manner with other people in order to avoid another world conflict. This day is a symbol of the thing we want to prevent happening again."

New Hampshire Anti-Alcoholism

Concord, N. H. (RNS) The Rev. Ernest A. Sheperd, pastor of the Baker Memorial Methodist Church here, has been named first executive director of New Hampshire's newly created agency to provide care and treatment for the state's alcoholics and to curb excessive consumption of intoxicating liquors.

His appointment was recommended to Gov. Charles M. Dale and the executive council by the State Board for the Care and Treatment of Inebriates. He will be granted an 18-months' leave of absence from his church to direct the state's novel attempt to rehabilitate persons addicted to alcoholism and to educate the public in regard to the dangers of excessive drinking.

Mr. Sheperd served on the original interim commission named by the 1945 Legislature to determine whether such a rehabilitation education program on the use of alcohol was necessary in New Hampshire. He prepared the commission's detailed report which won nationwide recognition and was used by the Yale University School of Alcoholic Studies for distribution throughout the country. It resulted in the creation of the permanent Inebriation Board by the 1947 Legislature with a starting fund of $30,000 to work out a practical program.

The new director is a native of Mt. Sterling, O., and is a graduate of Ohio Wesleyan University and Boston University. He has held pastorates in Enfield, Contoocook and in Providence, R. I., before coming to Concord.

'Talents' Program Big Success

RNS Photo

Kalamazoo, Mich.—More and more churches are turning to the Biblical parable of the talents to help them obtain funds. For example, the Rev. Paul Schanzlin (left), pastor of Simpson Methodist church here, handed out about $4,000 in ten-dollar bills to members of his congregation, and told them to return the "talents" together with any profits realized from their use. The congregation has turned back over $21,000 so far. Mr. Schanzlin is shown with Bishop Raymond J. Wade of the Detriot Area as they conferred on the success of the program.

Grand Rapids Meeting

Elmore Brown

Solemnly admonished to "Teach Christ or Perish" as they gathered at Grand Rapids, Michigan for the 7th National Methodist Conference on Christian Education, Nov. 20th to 25th, 509 ministers and laymen, and many visitors in addition, were challenged as they listened to reports from America, Asia, and Europe on the critical conditions of the world's peoples of this hour. These official delegates and visitors represented religious educational workers in many fields including local church directors, district and conference age division workers, executive secretaries, district superintendents, college teachers and executives, conference board presidents, and General Board staff leaders from the three divisions of local church, educational institutions, and publications.

Under the direction of Walter Seamans, Sewell Jackson, and H. S. Van Deren of the Methodist Publishing House of Nashville, the conference had opportunity to see a display of the new publications, and also to view new productions in audio-visual resources, including movies, film strips, kodachrome slides, etc. The new convention hymnal, bound in maroon and stamped in gold, and furnished by the publishing house, was used for the first time.

Reports on the progress of the Crusade in church schools revealed a 566,225 increase in members, or a gain of 12 per cent, and that more materials have been ordered for this phase of the Crusade than for any other. In looking ahead to the coming quadrennium, a general feeling was expressed that the church could not afford now to become quiescent, but that it should continue its program of organization and activity around some one of the greed needs of the world in its present crisis. Among these could well be a great temperance crusade, in which the 5 to 1 ratio of liquor dispensaries to public schools in this country would be changed; an organized movement to save the American and Christian home, and restore the principle of monogamy; or a unification movement in which the branches of Protestantism would begin to move into unity. The conference approved memorials to the General Conference supporting these plans: pensions for laymen professionally employed in the church; restoring observance of Children's Day; amending the constitution of The Methodist Church to permit youth members in the General Conference on a jurisdictional basis; raising a study commission to review the present organization of the church so as to eliminate overlapping functions; passing resolutions condemning universal military training; favoring the employment of college teachers on the basis of proven merit rather than racial consideration; and reaffirming its stand of 1946, calling for amnesty to conscientious objectors now being held as prisoners by the U. S. government.

Sunday evening the entire conference participated in a relief meal of all purpose food, and druing the day contributed $650 for overseas relief. A panel discussion, arranged to include a number of persons who had been on European or world wide travel the past summer, brought to the conference first hand reports of the hunger and other sufferings of peoples in all the war stricken areas. The constitution of the conference was changed to provide for biennial meetings, the next being in 1949. New officers elected are: president, Alva I. Cox, of Ohio; vice pres., A. J. Walton of Tennessee; secretary-treasurer, Miss Florence Teague of Nashville.

Among those present were the following from the Boston Area; Maine Conference, Elwin Wilson, board president, and Edwin F. Tewkesbury, executive secretary; New England Conference, Elmore Brown, board president, Miss Edith M. Jordan, executive secretary, Willard C. Arnold, Boston District superintendent; New England Southern Conference, Fred Dyckman, executive secretary, Miss Florence Stevens, director of Children's Work, William Wallace, director of adult work, and Edward Thomas, associate director of youth work.

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What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Dec. 28.

GOD'S ETERNAL RULE. REV. 21:1-7,22-26; 22:17.

Seeing a New Heaven and a New Earth

John reported in the Book of Revelation that he had seen a new heaven and a new earth. Some practical, hard-headed realists write this off as wishful thinking and an old man's dream. History proves that an inspired dreamer is, in the long run, more effective in moving the world forward spiritually than is a rock-headed realist. John had earned the right to look into the future and report his dreams by the hardest kind of discipleship of Jesus Christ. And it was out of a rugged and practical experience with the spiritual life in an old world that he wrote about his dreams for a new heaven and a new earth.

We are very apt to overlook the contribution of a real seer to the progress of mankind. A seer is "one who foresees future events." John did not gaze into some crystal ball for his vision of a new heaven and a new earth. He had looked carefully and long into the gospel of Jesus Christ and had matched it against the powers of darkness around him. The chief power was the Roman Empire with its emperor worship and crass political power and ruthless exploitation of subjected people. It was into this dark and foreboding atmosphere that John's seeing eyes of faith penetrated. He could look far enough into the future to see a world lighted by the "glory of God." But more significant than all John saw were "the nations of them which are saved" walking in the light of the glory of God.

Note the order in which John saw and reported his vision. He saw a new heaven before he saw a new earth.

"Look and Listen"

"And I saw," were the words used by John in reporting his vision of a new heaven and a new earth. But there is another statement which explains the first. "And I heard a great voice out of heaven." These words explain in part John's far-seeing vision. The Book of Revelation is a mixture of imagination touched with inspiration and rooted in stubborn earthly facts. John was a daily witness of the hand to hand conflict between the Roman Empire and the kingdom of God as lived and projected by the followers of Jesus Christ. There was nothing imaginary or unreal about this conflict. And John foresaw the final outcome of this struggle. He was not spinning some fairy tale out of his own mind. The voice of God came to his own innermost self from God. Of that John was sure. John spoke after he had listened and had foreseen.

John knew the broad pattern of Christianity as a world religion. It had already broken through the narrow boundaries of Jewish nationalism and had challenged the power of the mighty Roman Empire.

As we close the year 1947 we can look back upon a world in which there has been much night. Can we look forward to a world in which "there shall be no night?"

The answer is "yes" if we can also hear the voice of God. We are dealing with a world vision here and not some personal survival of some self-chosen and selected saints who have been saved from a world catastrophe. It is a new heaven and a new earth, made out of the materials already at hand, to which we must look forward. And this vision is not of a new heaven into which the saved enter after leaving a bad and sin cursed old world. It is very doubtful if anyone will get into a heaven of any kind hereafter if he has not tried to make a new earth here and now out of the materials at hand.

Effects of Secularism

Secularism is practical atheism. Secularism is the repudiation of God as the source of spiritual unity and power. Its nature is neither to affirm or to deny religious faith, but to live indifferently to it. Secularism is not immorality but a shift in the conception of moral powers and moral ends. Secularism marks the contemporary culture not merely of nominally Christian lands, but of every religion to which the modern emphasis upon man's ability to achieve his salvation through his own efforts, has been extended. The fruits of secularism are mediocrity, disorganization and superstition.

With this clarifying statement of secularism, Dr. Leroy E. Loemker, professor of philosophy and dean of the graduate school, Emory University, Ga., set the tempo of the 28th annual Conference on Ministerial Training. Sponsored by the Commission on Ministerial Training of The Methodist Church, whose educational director is the Rev. Dr. J. Richard Spann of Nashville, Tenn., the conference was held at Garrett Biblical Institute, Evanston, Ill., Nov. 24-26. It brought together more than 120 ministers and guests who heard 25 papers based on the theme, "Christianity Facing Secularism," read by leading theologians and historians.

Dr. Loemker's answer to contemporary secularism lies in a more effective medium for the spirit of God, and this he pointed out, is the role of the church. He listed the following objectives:

1. The church must speak boldly about man's need to regain his sense of humility.
2. The church should interest people in the foundations of their faith and its application to human values and social order.
3. The church must lead man to see the narrowness of daily loyalties and the impermanence of much for which they live. The church must hold aloft the glory of the gospel.

The conference program was divided into five sections:The Nature and History of Secularism; Christianity Encountering Secularism in the Formulative Institutions of our Culture, which included the home, educational institutions, secularized society, secularized recreation and secular literature; the Bearing of Secularism Upon Political Life; the Bearing of Secularism Upon Economic and Social Issues, and Christianity's Witness in a Secular World.

"Secularism—A Breeder of Crime," was discussed by Louis B. Nichols, assistant director of the Federal Bureau of Investigation, in the absence of his chief, J. Edgar Hoover, who prepared the manuscript. Mr. Nichols read:

"Secularism is an evil of amorality and indifference, and is the basic cause of crime. We have grown physically, intellectually and materially, but spiritually we have not kept

the pace. . . . Secularism has taken its toll. Too many homes consist of 4 walls, furniture, something to eat and a place to sleep. The spirit of parenthood has vanished. The moral fibre of the nation has weakened. Standards of decency have been polluted. Human rights have been trampled in the slime of corruption, indifference and selfishness. A wanton disregard for personal responsibility is growing.

"The fact that corruption exists is distressing, but even more distressing is the apparent quiescence of church people. The voices of minister of the gospel can sound the clarion call for good citizenship. . . . Eight and one-half million Methodists, organized and militant, constitute an irresistible force for good. Include this force with the more than 76 million who profess church membership in this nation, and you could have the balance of power in America."

Although each speaker discussed a different aspect of secularism, some its good and bad characteristics, all concluded that its end result is a menace to contemporary living, and is leading man farther and farther away from spiritual dependency upon God. The need for a simple interpretation of the great truths of our faith so that the average man can understand and rely on them was emphasized.

But to attempt in this limited space to summarize each of the 25 scholarly manuscripts read during the three-day conference would be doing them an injustice. However, since the commission, as in previous years, is planning to publish them in their entirety, in book form, the papers will be available to all.

Professor Arthur B. Jennings of the University of Minnesota, an organist of wide reputation, was the conference pianist. His one-half hour organ recital preceded the Thanksgiving eve banquet at First Methodist Church.

Members attending the 28th annual conference were saddened by the absence of their former educational director, the late Rev. William K. Anderson, who died last February. Bishop Paul B. Kern of Nashville presided over the memorial service held for him.

Bars Sunday Athletics

Concord, N. H. (RNS) The state Board of Education, as policy maker of New Hampshire's educational system, made known here that it stood squarely opposed to schoolboy athletics on the Sabbath day.

Dr. Edgar Fuller, commissioner of education, recommended to the New Hampshire State Athletic Association, its representative council, and school boards and superintendents, that appropriate local action be taken to eliminate participation in competitive athletics on Sunday by public school teams.

Washington Diary

SAMUEL W. IRWIN

On the main floor of the Congressional Library, by the great doors that look out on the park and the Capitol Dome, there, just to your right in the sort of lateral foyer are rows of glass-top cases of Lincoln manuscripts of the Robert Todd Lincoln collection. Here, with few readers and no words spoken, one has time to wait and wonder. It is a lonely spot there, even when crowds are passing not far away. There's the time-table of the Lincoln crepe-clad train from Cleveland at 12 midnight to Columbus at 7:30 a. m. and the schedule for Berea and Grafton and Iberia and 21 other points on the way; (only a few of them stops) but that the people might at least get down to see the funeral cars go by.—Then nearby was an unsigned letter written Feb. 21, 1861 by a lady of Baltimore, a decent anonymous letter, warning Lincoln of danger he might encounter on his way through to Washington, and ending "God defend and bless you!" But another letter of Dec. 31, 1863 signed only 'Joseph' read, "Your days are numbered—six months from date—You have been weighed in the balance and found wanting. Thus saith the Good Spirit." A poor old widow sent the President a silk charm, like one her husband wore, to secure him from being shot. One felt an unchecked sense of regret and pain that the *Charleston Mercury* had ever printed its declaration of Dec. 20, 1860 which ran, "Passed unanimously at 1:15 p. m. an ordinance to dissolve the union between the state of South Carolina and other states united with her under the Constitution of the United States of America" and in 2 inch black letters at the bottom, "The Union Is Dissolved!" Then came a poster with an eagle, wings outspread, holding in its beak the ribboned words, "Liberty and Union forever" and below it a none too ameliorating line, "Slavery and treason buried in the same grave." In a deep, deep grave the freed slaves buried in a polished casket which they themselves had carved with delight, says Dr. Moreham, "a slave chain, a slave whip, a slave hat and an iron collar, all insignia of their degredation, singing as they lowered the coffin into the yawning grave, 'Now, slavery, we lay thy vile form in the dust . . .'."

Politics and by-Products

Washington has three governing commissioners, but these men work under all sorts of congressional direction, and politics takes a hand with a possible dash of inept management. The total upshot is not too rosy. Though the District jail has had some congressional attention and now has gates, gun turrets and windows bars, the crime report shows that the Nation's Capital is the toughest centre among cities of comparable dimensions. Sub-standard housing, according to the alert Federation of Churches, is producing today centers of sub-cultural infection. Persons in Washington, D. C. who live in slums number 100,000. Out of this group (being about 10 per cent of the population) come 44 per cent of all children who get into the Juvenile Court. Thirty-one per cent of all persons dying of TB are from this 10 per cent group. The lobbyists live on. For drunkeness last year the arrests numbered 30,321 while Gallinger Hospital Psycopathic Division admitted 4000 alcoholics.

But the troubles ramify. The race business here has got down to a house to house canvass for private rights, in some of our city blocks. Neither the now placid Mr. Rankin, D. Miss. (after his defeat for the Senate in the Bilbo seat contest) nor the flaming Mr. Hoffman, R. Mich., have a thing to do with it. Mr. Hoffman has been occupied around the corridors of the Civil Service Commission trying to find out how this audacious group could conceal in their loyalty-suspect file the names of some congressmen. Miss Perkins, former long-time

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What Did You Make Of It?

HOMER J. R. ELFORD

The scene is a noisy battlefield. The time is the spring of 1918. Rain is falling on the clay soil outside the huge tent, making roadways all but impassable. English Tommies and American Doughboys shiver as they sit on the crude benches in this make-shift chapel. But even after the chaplain has pronounced the benediction they linger for a long time, asking him questions which are very near to their hearts. At last one of the soldiers asks a question which is upper-most in the minds of many. It is this: "Padre, what do you think God will say to us when we finally check in up there?" It was then that G. Studdert Kennedy, the English chaplain whose penetrating insights have stood the test of the past three decades said, "When I stand before God I believe he is going to ask me just one question, and it will be this: 'Well, Studdert, what did you make of it?'"

Careful thought leads us to realize that the chaplain had struck at the very core of the manner in which men will be judged. Whether you wish to support his idea with the statements of Jesus or with the common, everyday manner by which men judge one another here and now, his analysis rings true. The real test is "What did you make of it?" "What did you make of your allotted time?" "What did you make of your talents?"

It is readily agreed by students of literature that no one ever succeeded in using the Parables so effectively as did Jesus. With simple stories he drove, to the hearts and minds of men, great eternal truths.

We read this morning one of the best known and most searching of his lessons. (Matthew 25:14-29) It speaks to every man of every age and station. When he points to the three servants he is pointing to any three of us, for somewhere in that trio we find ourselves. We may be the person with five talents, five natural gifts and endowments. There have been some—Shakespeare, Michelangelo, Beethoven, Steinmetz, Edison— surely we would class them among the extraordinarily talented personalities. It is more likely that we are the two or the one-talented individual, not a genius, by a long way, but entrusted with enough of God's gifts to make it possible for us to make some small contribution to the life of our fellow-men. But whether we are five, two, or one talented folk, the lesson of Jesus speaks with the same forcefulness to all. The big factor is that we are stewards of some qualities and capacities which have been entrusted to us. These do not belong to us; we do not possess them, any more than the original characters in our Lord's parable possessed them, but they have been loaned to us, and every one of us is charged with the responsibility of using this capacity for living to the best of his ability. The supreme test is, "What did you make of it?" And Jesus adds the warning that if we do not use this talent we shall lose it.

As would be expected, we find this observation of our Lord illustrated in the experience of men today. The person who uses the talents which God has loaned to him, increases in his ability to use that talent, while the person who fails to use even his smallest capacity ultimately finds that even that which he had is taken from him.

We could prove this observation, if it needed proof, in almost any realm of experience. The person who has a talent for music must use that talent, or one day he will find that he no longer has it. Time was when many of us could memorize whole pages of poetry or prose, but then we ceased using this talent, and one day awoke to the realization that we had forgotten our wife's birthday or our wedding anniversary. Those of us who have been confined to our beds for any length of time, or have had an arm or leg in a cast, have discovered that

Church and State

An attack on the Illinois practice of permitting religious classes in public school rooms was made by the American Civil Liberties Union in a brief filed in the United States Supreme Court, supporting the contention of Mrs. Vashti McCollum of Champaign, Illinois, suing as a parent opposed to subjecting her child to religious pressures. Although no state has laws permitting private religious instruction in school buildings, the Illinois Supreme Court held it legal, since attendance was voluntary and no religious discrimination was practiced. Nineteen states however, prohibit such instruction in the school buildings; ten permit it outside school buildings.

The union's brief attacks not only the use of schools for private religious instruction, but also taking compulsory school time for the purpose. The union's position is based upon the concept of "separation of church and state." The eleven lawyers who signed the brief told the Supreme Court that "parents who desire their children to have sectarian education need not rely and cannot impose upon public schools for it. The church and the home are free to teach and practice religion. Parents have the right to send their children to sectarian schools.

The brief points out that if all denominations are given equal rights to hold classes in school buildings, at least 250 of them would be involved, constituting "a problem impossible of solution." Furthermore, "the public school house during school hours would become a bedlam of sectaries and a Babel of religious tongues spawning discord, intolerance, bigotry and hatred. They would be flooded with sectarian publications, crowded with religious teachers, many in clerical garb. Pupils would be classified and segregated according to their diverse beliefs or lack of belief. There would not be enough rooms to hold all the classes. The public school system for all practical purposes would cause case to exist and its ideal of secular education would be a mockery."

The brief also attacks the expenditure of public monies for private religious instruction and for the "propagation of opinion opposed by non-religious tax payers."

The brief points out that the real motivation for the Champaign plan of release time was to extend the field of religious education from churches into public schools so more children could be reached. "Implicit is an admission that the churches had failed to attract children."

Answering a claim that the system was justified as an act of "public welfare," the union's lawyer said "religion is not a civic function or a public matter. An education which includes religious teaching is a private matter and function. Practically every effort by the state and their agencies to break down

the wall separating church from state is justified, at least in words, on the ground that it is in aid of the general public welfare or of some broad phase of the police power. History teaches that there have been few infringements of liberty that have not been justified in the name of righteousness and the public good. An approval of the Champaign plan would seriously interfere with the general welfare and tranquility of the whole country."

The brief concludes that the "public ideal of secular education and the inspired concept of separation of church from state should not be tarnished by compromise. They invade the religious rights of no one. They assure freedom for all."

Signing the brief were lawyers from seven states; Edgar Bernhard, Leon Despres, and former Judge Russell Whitman of Chicago; former Congressmen Thomas H. Eliot of Boston; John D. Miller of New Orleans; William L. Marbury of Baltimore; Winthrop Wadleigh of Manchester, New Hampshire; Gurney Edwards of Providence; R. Lawrence Siegel, Kenneth W. Greenawalt and Whitney N. Seymour of New York City.

'Un-American' Procedures

Atlantic City, N. J. (RNS) The Council of Bishops of The Methodist Church, meeting here, protested against the dismissal of government employees charged with subversive views when they were judged on the basis of "vague and unsubstatiated assertions or of associating with so-called suspicious characters."

In its resolution, the council conceded the right of government agencies to scrutinize carefully the fitness of applicants for public posts, but held that "examination of employees already chosen by the government should itself not be conducted in un-American ways."

"By such means," the council explained, "we mean the dismissal of employees without informing them of the charges against them and without granting them the opportunity to face their accusers."

The bishop declared they were "greatly disturbed" by reports of un-American and unconstitutional practices by government authorities in attempts to rid public offices of employees supposedly engaged in subversive efforts against the nation.

"These reports," they said, "are so numerous in the press and so freely admitted and defended by government agencies, that we cannot doubt that while the reports of each governmental procedure may be exaggerated, there is enough of fact in them to warrant serious alarm among our citizens."

The bishops said methods being used to examine public employees with alleged subversive leanings are "not calculated to secure high type public servants," and "in our judgment, the methods are themselves violations of Constitutional guarantees and are therefore un-American."

our nervous system and our muscles lose their technique of coordination, as well as power, and must be trained again if we would carry on our normal activities.

This morning let us look to this principle of stewardship as it pertains to our trusteeship of time and of life.

We Are Stewards of Time

Many centuries before the dawn of the Christian era an Egyptian Pharoah made the announcement that he had conquered Time. He caused a statue to be erected, outside the city of Cairo, which later ages named "The Sphinx." When it was completed representatives from the kingdoms far and near came to bow before the Egyptian monarch in homage and admiration. The proud ruler and his world proclaimed that he had broken the bondage of time. He boasted that he had made a figure so solid and so huge that even Eternity could not destroy it. Today we smile at his effort. While we recognize his achievement, we look at a figure shattered by Time's relentless power. The sands drift endlessly about it. The proud face is marred and broken by centuries of change. And instead of being a monument to the stoppage of time, it is a constant reminder of the futility of human effort when pitted against the power of time.

Our own experience makes us realize how rapidly time flees on its way. Someone has chosen to liken the life-time of seventy years to the compass of the waking hours of a single day, from seven in the morning to eleven at night. It works out that if you are fifteen years of age, it is now 10:25 a. m.; if you are twenty-five, it is 12:42 p. m.; if you are thirty-five, it is three in the afternoon; if you are forty-five it is 5:16 p. m.; when you are fifty it is as though the clock stood at 6:25 p. m.; at sixty, the hour is 8:42 and at seventy, 11:00 p. m. No wonder, was it, that Henry F. Lyte sang: "Swift to its close, ebbs out life's little day." In the light of such an hour-glass the words of Jesus take on almost frightening significance, "We must work the works of him that sent us while it is day; the night cometh when no man shall work."

This does not mean, however, that we are to feel that we are slaves of time. Quite the contrary, it can mean that we can use time as one would use a servant; knowing that if he treats that servant with kindness he will respond to his bidding.

At the very outset of the war our President said, "The greatest battle now being fought is the battle of time." While he was speaking of the country in an hour of war, yet his words are equally true when set against the span of any life.

As we set the words of our title in the midst of this matter and ask, "What did you make of it?," we realize that there is at least one thing which we must keep foremost in our thinking about our use of the time which we have. It is this: We must use our time for purposes which will count.

Some will remember that in the story of Madame Curie, after the 487th experiment had failed, Pierre threw up his hands in despair and cried, "It can't be done! Maybe in a hundred years it can be done, but never in our life-time." It was then that his wife, Marie, confronted him with resolute face, saying, "If it takes a hundred years it will be a pity, but I dare not do less than work for it as long as I have life." You undoubtedly saw the short paragraph in a recent issue of a popular magazine which related that an Indian chief once made the reply to someone complaining that he did not have time enough, "Well, I suppose you have all the time there is." Yes, we each do have the same number of hours in our day and we dare not do less than fill them with sixty minutes full of distance run. In the face of any great task which seems to be impossible we

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New England Conference Youth to Cleveland

The New England Conference Methodist Youth Fellowship in almost every church in the conference have been hard at work raising funds and planning for delegates to the Methodist Youth Conference in Cleveland, to be held during the Christmas vacation, Dec. 30, 1947 to Jan. 2, 1948. Final plans have been made for the local delegation numbering 90 young people and 10 adult counselors. The group will travel by train on the New York Central lines in two special cars assigned for the young people.

The delegation is to be under the direction of the Rev. William J. Ogle of Medford, Mass., director of youth work for the New England Conference, and pastor of the Wellington Community Methodist Church of Medford, assisted by the following adult counselors and Miss Claire Saunders of Upton, the New England Conference president.

Miss Edith M. Jordan of Wakefield, executive secretary of the New England Conference Board of Education.

The Rev. Leslie H. Johnson, Boston District director of youth work, and pastor of the Newton Methodist Church.

The Rev. Alan H. Moore, Worcester District director of youth work and pastor of the Oxford Methodist Church.

The Rev. Wilbur C. Zeigler, Lynn District director of youth work and pastor of the Broadway Methodist Church in Lynn.

The Rev. Harold B. Keir, Springfield District director of youth work and associate pastor of Wesley Church, Springfield.

Mrs. Dorothy P. Sargent of Worcester, Mass., the New England Conference secretary for youth of the Women's Society for Christian Service, and wife of the pastor of Covenant Methodist Church of Worcester.

The Rev. Glenn D. Glazier of Springfield, a former conference director of youth work and now pastor of St. James Methodist Church, Springfield.

Miss Viola C. Spreckelmeyer of Springfield, director of religious education at Trinity Methodist Church, Springfield; Miss Barbara Bush of Westfield, counselor for youth at the Westfield Methodist Church.

Plans are in the making for the New Hampshire, Maine, and New England Southern Conference delegation to connect and travel with the New England Conference group. The New Hampshire group will be under the direction of the Rev. William C. Davis, director for youth and pastor of the Salisbury Methodist Church, Salisbury, Mass. Leading the Maine group will be the Rev. Ralph J. Barron of Brunswick, Maine, the director of youth work and pastor of the Elm Street Methodist Church, Brunswick, Maine. The New England Southern group will be led by the Rev. Herman D. Berlew of New Bedford, Mass., the director of youth work and pastor of St. Paul's Methodist Church, New Bedford, Mass.

The program in Cleveland promises to be a rich experience for the young people fortunate enough to attend. The conference will open in the Public Auditorium, Cleveland, Ohio, at 7:30 p.m. on Tuesday, Dec. 30th. It will close at noon on Friday, Jan. 2nd.

The opening session will be a worship service, with the keynote address by Dr. Harold C. Case of Pasadena, California.

The theme for Wednesday will be "World Brotherhood." The morning session will feature addresses by Dr. G. Baez-Camargo of Mexico and Dr. Ralph E. Diffendorfer of the Board of Missions and Church Extension.

On Wednesday evening a pageant written especially for this conference will be presented. Following this there will be an informal fellowship and reception and the annual Methodist Youth Fellowship Watch-night Service.

The theme for Thursday will be the church. The morning session will include addresses by Dr. Paul W. Quillian of Houston, Texas, and Dr. Richard C. Raines of Minneapolis, Minnesota.

The closing session on Friday morning will be a dedication service with an address by Dr. E. Stanley Jones, Christian missionary and statesman.

On Wednesday and Thursday afternoons, each delegate will participate in four different groups—one period with the Council of Bishops of The Methodist Church; another period to examine the exhibits; and two groups to be chosen by each delegate.

The Methodist Youth Conference is a special meeting of ten thousand Methodist youth (15-23 years) and youth leaders, under the auspices of the General Board of Education of The Methodist Church, with the cooperation of other boards and agencies, including the National Conference of the Methodist Youth Fellowship.—Mr. Edward W. Mills of Brighton, son of Dr. and Mrs. Ernest L. Mills, is National Conference president and a member of the planning committee.

The New England Conference delegation will be as follows:

Group 1.—The Rev. Leslie H. Johnson, counselor delegate, Newton, Mass.; Nancy Marsh, Boston; Lewis H. Mills, Brighton; Barbara M. Duvay, Newton; Marion L. Skinner, Needham; Eleanor R. Belcher, Allston; Russell W. Belcher, Allston; Jean T. Pope, Newton; Jacquelyn E. Temperly, Newton; Donald J. DeWolf, Newtonville.

Group 2.—Edith M. Jordan, counselor delegate, Wakefield, Mass.; Ann Holaday, Belmont; Pauline M. Gerner, Dorchester; Evelyn P. MacPhail, Dorchester; George F. Murphy, Waltham; James R. Hadley, Boston; Henry L. Gerner, Dorchester; Helen L. Milligan, Waltham; Lloyd W. Pearson, Waltham; Danna M. Herbst, Weston.

Group 3.—The Rev. Alan H. Moore, counselor delegate, Oxford, Mass.; N. Brigham Pemberton, Quincy; Alison K. Robbins, Wallaston; J. Preston Maron, Weston; Iva L. Hand, Worcester; Donald W. MacKenzie, Wollaston; Agnes M. Mathewson, Quincy; George H. Ellis, Auburn; Clifton J. Wood, Worcester; Ralph W. Ellis, Jr., Worcester.

Group 4.—The Rev. William J. Ogle, Medford; Lillian R. Jackman, Bradford; Nancy A. Griffiths, Winchester; Elizabeth H. Bentley, Upton; Lois B. Langer, Oxford; Gordon E. Simpson, Melrose; Frances M. Stacey, Lowell; Earle G. Voigt, Malden; Edward P. Brock, Jr., Melrose; Lee E. Hurst, Jr., Haverhill.

Group 5.—The Rev. Wilbur C. Zeigler, counselor delegate, Lynn, Mass.; David L. O'Melia, North Andover; Jeanne P. Mayo, Medford; Grace G. Thorpe, Medford; Alice L. Weston, Malden; Alden M. Walfield, Lynn; Peggy J. Knox, Medford; Estelle R. Gosbee, Essex; George A. Wallick, Lynn; Forrest M. Bateman, Haverhill.

Group 6.—Barbara Bush, Westfield, Mass., counselor delegate; Robert S. Barrows, Natick; David Johnston, Medford; Isabelle M. Gorringe, Westboro; Josephine A. McKinstry, Southbridge; Richard A. Standish, Spencer; Russell W. Earl, Milford; Myra G. Kaddy, Barre; Priscilla A. Haines, Worcester; Doro-

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thy Lovett, Medford; the Rev. Miller C. Lovett, Medford.

Group 7.—The Rev. Harold B. Keir, counselor delegate, Springfield, Mass.; George Hodgson, Jr., Athol; Henry D. Alpers, Medford; Roy H. Williams, Springfield; Everett A. Emerson, Springfield; Richard E. Thouin, Easthampton; Paul Robertson, Spencer; Alice W. Earl, Springfield; Jane Munro, Northhampton; Ernest A. Lufkin, Medford.

Group 8.—Mrs. Dorothy P. Sargent, counselor delegate, Worcester; Joyce E. Cook, Saugus; Diane R. Palady, Saugus; Fern M. Coombs, Whitinsville; Gordon A. Hall, Gardner; James S. Leslie, Boston; Joan Zitka, Southbridge; Peggy J. Wislon, Medford; Arthur C. Reid, Boston; Eugene D. Robie, Natick.

Group 9.—Miss Viola C. Spreckelmeyer, counselor delegate, Springfield; Barbara J. Raynes, Springfield; Priscilla Howe, Athol; Jacqueline Heim, Boston; Albert J. Currie, Jr., Spencer; Edmunt K. Lindsay, Lunenburg; Joan Morey, Hudson; Roioli Feemster, Brookline; Claire Sanders, Boston; Barbara Jean Kiley, Medford.

Group 10.—The Rev. Glenn D. Glazier, counselor delegate, Springfield; David J. Branagan, Hyde Park; Beverly C. Inkpen, Littleton; Kenneth E. Rumrill, Melrose; Marie E. Booth, Auburndale; James E. Mackey, Gloucester; Russell J. Hardaker, Barre; Alice M. Bean, Melrose; Effie G. Earley, Worcester; Mary M. Beverley, Medford.

Parson in Pub

Youngest-ever superintendent of Bradford Methodist Mission at Eastbrook Hall, 33-year-old the Rev. Maurice Barnett continued his campaign of taking the church to the people when he "dropped in" on customers at Bradford public-houses on Saturday night.

"Don't think that I think all you here are in the Temple of Bacchus and going the wrong way," was his cheery opening at the first of what he termed his "ports of call."

"—So Here I Am"

"You told me in the Forces (he was a padre in the R.A.F.) that if the church came to the people the people would give their support. Well, here I am, so what about it?"

While his five young supporters, two girls and three young men distributed leaflets giving details of Eastbrook Hall services, Mr. Barnett passed among the "customers" answering banter with banter, talking with young and old, and, here and there having a quiet word with people who asked him questions about the church.

"I preach pretty long sermons," he warned them, "but I can guarantee you won't go to sleep. Come along—you will have plenty of time to have a drink after the service."

They Listened

I visited a number of public houses with Mr. Barnett and found that everywhere there was a welcome for him. People seemed to like and respect his direct man-to-man approach, and he was always given a good hearing.

At one hotel he mentioned the Eastbrook Hall harvest festival, and when he asked those present to attend and bring with them any fruit and vegetables they could spare there was a prompt response from the landlord, who produced a large turnip.

"Thanks very much," said Mr. Barnett. "Put it behind the bar and I'll call for it later."

Although he was asked by a number to "have a drink, padre," Mr. Barnett declined with thanks. He is a staunch teetotaller.

"I don't want to 'crowd' the Eastbrook Hall," he told me. "What I am trying to do is to find those people who are in need of moral and spiritual uplift. If they won't come to me I am coming to them."

Met An Atheist

This point of view was illustrated at the next place of call when Mr. Barnett was told by one man that he was an atheist. It transpired that the man had not been to a church since 1928 when he was 15, and he recognized the logic of Mr. Barnett's argument when he agreed that at that age he probably hadn't the intellect to decide for himself.

The result was that he and Mr. Barnett will have a frank talk next week when the minister will try to persuade him that his adolescent viewpoint was all too hastily formed.—Reprinted from a newspaper published in Bradford, Yorkshire, England.

South Church Visitation

Participating in the Crusade for Christ emphasis on church school attendance and enrolment, fifty-six persons, members of the staff of the church school of South Methodist Church, Manchester, Conn., visited early this fall in the homes of each child and young person enrolled in the classes of the school. As stated in literature presented to the teachers and officers who took part in the visitation, the purpose is because the Christian home is the very foundation of the kingdom of God, and Christ's Way must be taught to the people of every age. Therefore, they proposed to visit the home of every member of the church school to become acquainted with the home situation, to bring the home the message of the church school work, and to enlist every person in these homes in the work of the church and church school where they may learn the basic truths which are in Christianity. In all more than four hundred homes were visited in a two week period. The Rev. W. Ralph Ward, Jr., minister of South Church for the past seven years, has served as chairman of this phase of the Crusade for Christ.

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Boston Has Largest Released-Time Program

Boston (RNS) With 85 per cent of the eligible students participating, Boston has the largest program of released-time religious education in the United States today, according to Dr. Frederick J. Gillis, assistant superintendent of schools.

The program, Dr. Gillis said, which began here in 1942 with five school districts and a few hundred pupils taking part, has grown steadily until today there are 23,000 children in 70 school districts participating. This is the first year that the released-time program has been city-wide for grades 4, 5 and 6.

Pupils whose parents have not given permission for their release one hour each week, are given instructions in character building during that interval. The religious training is given in classrooms outside the public school buildings.

Washington Diary

(Continued from page 1213)

secretary of labor, is one of this commission. Another is the redoubtable Arthur S. Flemming (lay leader at Foundry Methodist Church, president of the Wash. Federation of Churches, dep't head of the Federal Council of Churches, guardian of veteran's rights to seniority in employment). Dr. Flemming stood up, judge-like, and said "No" to Mr. Hoffman's demand for permit to take out the file-case to some quiet precinct and delete it. But here in these city blocks I mention they have private restrictive covenants;—deeds that say Jews or Mexicans or Negroes or whomever the people who wrote the covenants didn't like, shall not own or live in homes in the big blocks. "Right or wrong, lawful or unlawful, they are the Nurenberg code of this country," writes a reporter in the *Washington Post*. The Federal Council calls such a thing a violation of the gospel of love. The *Catholic Review* terms the private covenants, "contracts to sin." So far two courts, however, have made the covenants stick. Now the matter moves on to the Supreme Court.

The Hierarchy Not Too Assured

In the wake of the split decision by the Supreme Court in favor of the New Jersey law furnishing transportation for the parochial schools, a tide of protest has been rising. Meetings of national significance have been held in Protestant circles, and an aggressive general policy to make secure separation between church and state is taking form. The Roman Catholic Church has noted all this; and, judging from letters to the press, addresses, and the like, it is evidently disturbed, and desires greatly to hold the line quiet for the moment.

"What Did You Make of It?"

(Continued from page 1215)

must say, "the least I can do is to give my life to it so long as I am alive."

How then shall we use our time? Perhaps we can best make suggestions regarding this matter by use of illustration.

You wonder if it is right to spend your time attending this or that attraction; if you should enter into this or that kind of activity. At least one way to answer that problem is to ask, "What is the best use which I can make of my time?" Dean Briggs of Harvard used to tell of serving as a guide and counsellor to a group of American university students whom he had taken to Rome. Each morning they were to meet him at an appointed place, but each morning about eight of them would settle down to an all day game of bridge. Dean Briggs asked, "What right did those youth have in Rome? What right did they have anywhere?" He was not speaking against the activity in which these young people were engaged, but of the precious time which they chose to engage in it.

We Are Stewards of Life

One of the great, distinctive contributions of Christianity is its emphasis upon the stewardship of life. Christianity proclaims that life is a trust from God. The slowness with which the civilizations of China and India have moved attests, not that the people of those ancient lands are less endowed with mental capacity than the people of other lands, but that the Ethics of Confucius and Budda have looked upon life negatively, and have not afforded the people the inspiration which comes to the Christian as he takes the word of his religion's founder as He states, "It is your Father's good pleasure to give you the Kingdom." It does make a tremendous difference when man can have the assurance that when he does that which is intended to lift life to a higher plane, that God is on his side, and that he is on God's side.

Christians have dared the impossible because they have been able to launch into great adventures on the assumption that if the adventure was right, it would succeed, because God is always on the side of right and when God wills that something should succeed, it is bound to succeed eventually.

Therefore, having the assurance that life is a trust from God and that God is definitely on the side of those who will use their lives for noble ends, we are faced with the responsibility of choosing great goals for living.

If we were asked what is our greatest goal for living, I venture that the majority of us would say, "I want to do something creative with what I have to do with."

That was what that service man had in mind when he wrote his parents: "I treasure most the memories of the good old days when I conjured up pictures of myself doing something truly creative. The very word 'creative' was a goal to me. How vividly I remember when I became a member of the church and the minister asked me what I

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planned to do after college. It was with the utmost assurance that I replied, "Something creative." I wonder what my minister would think of me now, catapulted out of college into something truly destructive, dealing with the most treacherous and insidious agents conceivable?"

Well what I think is that we have a responsibility to see to it that that young man's sacrifice is used to make something creative. We must see to it that a better world is brought into being, and that his children, his grandchildren and his nephews will not be called upon to make that kind of sacrifice.

Not all of us called upon make the great sacrifice of our lives, but most of us need to be reminded that the ideal to do something creative does not always demand the spectacular. It simply demands that we use even our one talent to the end that it will show that we have been ambitious. One of the cardinal principles of Jesus was that every man has the power to become something better; that he has the power to rise above the place where heredity and environment has set him. The fact that one of the twelve disciples failed to realize this ideal does not prove that he could not have succeeded; it means only that Judas failed to use to the full the gift that was in him.

God has planted in every human heart some talent; and God is not asking that we should be called famous by the world, but that he should be able to say to us, "Well done, good and faithful servant. What I loaned to you, you used to the very best of your ability and the whole kingdom of earth and heaven is richer because you pased through the world." To fail to use to our best ability the gift that is in us, is to rob God of his fair return on the investment of life which he has entrusted to us.

What Can We Do?

What are some of the truly creative things which we can do, no matter how small our portion of talents? In our relationship as citizens of a great nation, we can exercise our blood-bought franchise which enables us to vote, and in voting register our choice of those whom we would have represent us in the executive, judicial and legislative branches of a free government. All too often men have been elected, and issues have been decided, not by those who voted, but by those who failed to vote. If we do not use this simple talent there is not only danger, but certainty, that we shall lose it.

In our relationship to the Church, there are unlimited opportunities for our investment of the gift that is in us. Sometimes, to be sure, there are definite and good reasons why we cannot assume active responsibility for leadership in some organization of the church, although we need ever to ask ourselves, when we fail to assume personal responsibility, is it because we do not have the health or the particular ability required, or is it simply because of a lack of willingness to get our shoulder under the load and, perchance, to get our hands calloused? In other words, do we excuse ourselves for lack of ability or for lack of ambition?

But, granted that you do not have the health or the particular talent required for some position of leadership, let us admit that no one of us is so destitute of talent that so long as he has breath he can not do something to advance the Kingdom.

Sympathy, for instance, is a talent. When someone has suffered a hardship or a loss, you may not have tongue to say all that is in your heart, but surely a simple note will show your true feeling, and will lighten the load and brighten the day.

Cheerfulness is a talent. How many times have we gone to the room of someone who has been bed-ridden for years, hoping that something we might say or do would be a soothing balm to their troubles, but have come away feeling that we had received the benefits. Like some humble Pippa, as some individuals pass before us they give new meaning for our lives and we are inpsired with new strength, new courage and new hope.

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Methodist Bishops Warned on Threats to Religious Liberty

Atlantic City, N. J. (RNS) Bishop Paul N. Garber, of the Geneva Switzerland Area, told the Methodist Council of Bishops here that the real threat to religious freedom in Europe is from reactionary political regimes such as that of Francisco Franco in Spain "where Protestantism is not granted religious freedom."

Bishop Garber for three years has supervised Methodist activities in twelve European countries, seven of which are behind the "Iron Curtain."

He reported to the council that "there has been no interference with our Methodist work" in the seven Russian-dominated areas.

Urging the bishops to continue their support of the "free churches" of Europe, he said there was little hope that the Protestant state churches of Europe, because of their close connection with the State, could be free.

"A state church which receives financial aid from the government cannot be absolutely free," he declared, adding that the low spiritual life of countries dominated by the state churches made possible the rise of Hitlerism.

"The recent record of the state churches in Europe does not justify the contention of some Americans that the free churches of Europe, like the Methodists and Baptists, should be absorbed into state churches," he said. "American Methodists, who have always championed the free church position, should not put pressure upon European Methodists to accept the state-church system when we would not accept it in America."

Bishop Garber paid tribute to Methodists of his area for their loyalty and faithful spirit during the war. His jurisdiction embraces Poland, Czechoslovakia, Belguim, North Africa, Switzerland, Bulgaria, Hungary, Italy, Yugoslavia, the Madeira Island, Spain and Austria, territories where there are 1,200 Methodist churches and more than 125,000 members.

He especially praised the defense by Methodists of Jews during anti-Semitic persecutions of the Nazi regime, asserting that "our people never became anti-Semitic but instead became the protectors of the Jewish people at the personal risk of imprisonment or loss of life."

Bishop Garber said the "inhumane spirit" did not close in Europe with the end of World War II, and that anti-Semitism is still strong on the continent.

"Supposedly good people of Europe today say: 'Well, Adolf Hitler at least had one good idea; he knew how to handle the Jews!' When people talk that way a few years after millions of our Jewish brethren were slaughtered like cattle in Europe I feel that paganism is still in control of Europe."

Nor did the war's end stop the 'military spirit" of Europe, he stated.

"Groups that lost in the last war have the false belief that a new war will restore to them their former possessions, privileges and prestige. It is terrible that after all the suffering of the past war there are people in Europe who want another war and expect another war."

Bishop Garber added, however, that "despite many discouraging features of postwar Europe I am optimistic as to the future of religion and culture there."

"We need workers today in European Protestantism, not theorists or professional resolution-makers. Any religious group that really works in Europe will have a following. I think we have had enough political and religious surveys of the European situation. Methodists need to put our information into action by giving sufficient resources to our faithful European Methodists in their en-

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deavor to play their part through hard work in the rebuilding of Europe."

In a report on temperance, Bishop Wilbur E. Hammaker, of the Denver area, said Feb. 15, 1948, would be a historical landmark in the "history of resistance to beverage alcohol." On this day Methodist churches will observe a day of prayer and commitment to their work against this "great vested interest that is exploiting our people," he said.

The Homemaker's Corner

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The Shortest Day.

Somewhere in the boundless realms of space, out where the planets burn, the year is balanced tonight. Today has been the sun's depth of despair and the evening's greatest triumph.

The evening of the shortest day of the year always seems to hold a special significance. It wasn't the same yesterday. It will be different tomorrow. On this evening there seems to be a profound hush; everything turns inward toward candle-light and fire-glow.

In town and city, street lights go on at four o'clock. People hurrying homeward say to each other "Dark early, isn't it? Shortest day of the year, you know."

It is, we know, only the difference of seconds, but those seconds have always seemed important. Tired out with ceaseless toil, with long hours and restless sunlight, the year folds its hands into the shadows and says, "Enough. For one day I will stage a daylight strike."

December 21st, 1947. Sunday. That is as it should be. When the calendar reformers complete their calculations they should arrange that Dec. 21st always falls on Sunday. An evensong service on the shortest day of the year, when "the shadows lengthen and the evening comes, and the busy world is hushed," brings us irresistibly to the invitation "Come ye aside with me and rest awhile."

On this evening of the shortest day of the year we will sit up late, just to make the most of the quietness of the longest night. We will be close to all our dear ones, especially those whom we can no longer see. "Closed in from all the world without" we will remember what other days have meant to us, and, looking to the mysteries of days to come, we may try to interpret what the silence of the longest night may have to teach us.

"Only four days to Christmas" we may say to ourselves as the chimes play "Silent night, Holy night."

On the morning of Dec. 22nd we will rise to greet the sun a fraction of a second earlier than on the 21st. We will remember, through the 366 days of this "odd" year what the shortest day of the year and the longest evening of the year meant to us.

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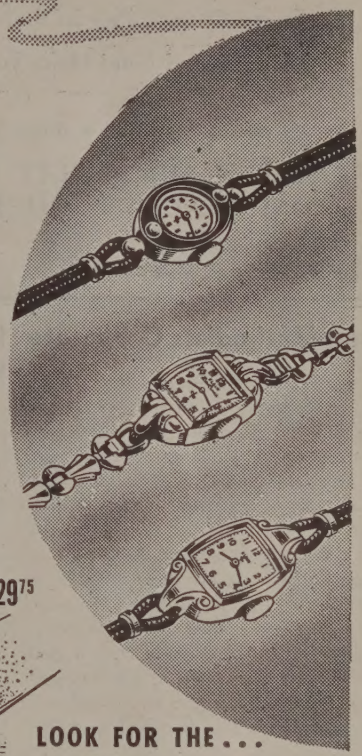

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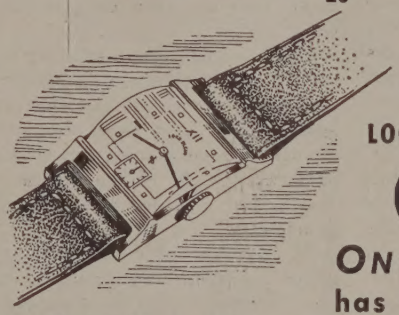

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German Methodists Cooperate

Bishop J. W. Ernst Sommer, head of the independent Methodist Church in Germany, "a daughter" of American Methodist missions to that country, is taking a leading part in the formation of a "Council of the Evangelical Churches of Germany" for united consideration of their plans for the betterment of life in their nation. Pastor Niemoller of the Evangelical Church, is also associated in this movement which includes the Baptists, the Free Congregationalists, the Mennonites, the Methodists, the Old Catholic Church, and the United Brethren, as well as the Evangelical Synod of Nassau, Hesse and Frankfort. The new organization is described as a "cooperative fellowship."

"We are passing through times of great distress and anxiety in Germany," writes Bishop Sommer to Dr. Ralph E. Diffendorfer of the Board of Missions and Church Extension. "But at the same time there are very joyful signs of a growing understanding and friendship between the established church and the free churches. Recently at Frankfort, after frank and brotherly conversations with President Martin Niemoller of the Evangelical Church of Germany, unanimous agreement was reached that it is impossible to turn a deaf ear to God's challenge calling upon the evangelical Christians of Germany to realize their responsibility for each other and for the service they must render to the world. Impelled by this sense of responsibility, we agreed to recommend to our churches to call into being an organization for cooperative fellowship, and to prepare rules for the organization." This is the "council" referred to above.

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Lack of Experts at Church Conferences

BALTIMORE, Md. (RNS) Charles P. Taft, president of the Federal Council of Churches, told a regional conference on the Church and Economic Life here that any discussion meeting on religion and economics should begin with talks by experts who know the various factors involved.

"Yet," he said, "church groups, large and small, have not been doing it for thirty years."

The Cincinnati lawyer, referring to similar conferences held last year in Pittsburgh and Philadelphia, remarked that "the principal lesson learned from these two meetings is the necessity of beginning any national, local or personal study of the problem of the church and economic life with economic groundwork."

"With preliminary discussions by qualified persons in labor, business and finance," Taft said, "you may not get far in one day in your conference on the problem of how Christian principles may be applied to business and economic life. But, you certainly are going to be miles ahead of a quick and appealing presentation to a resolutions committee, followed by a unanimous vote of a convention, for the free-enterprise system, or the alternative in favor of production for use instead of profit."

The meeting here was sponsored by the Maryland-Delaware Council of Churches and Christian Education and was attended by 135 delegates from fifteen denominations.

Dr. T. Guthrie Speers, pastor of Brown Memorial Presbyterian Church here, who preceded Taft, declared, in his address, that "religion is linked with business life because the economic order is always doing things to people and whatever happens to people is a Christian concern.

"The economic order," he added, "is a Christian responsibility, among other reasons, because brotherhood is a basic law of life and because of the moral supremacy of God over the whole of life."

Church and State in Bulgaria

SOFIA (RNS) Separation of church and state and "freedom of conscience and religion" for all citizens are provided in the new Bulgarian Constitution adopted unanimously by the National Assembly here on its third and final reading.

The religious guarantees are contained in Article 78 of the constitution, which reads: "Citizens are ensured 'freedom of conscience and religion, as well as freedom in carrying out religious rites. The church is separated from the state. A special law regulates the legal status, the material support, and the right of internal self-regulation and self-government, of the various religious communities."

A Chart for Happiness

(Continued from page 1209)

watch the merry twinkle in the eyes of the youngsters as Dad or Mother begins to untie the fancy ribbon on their Christmas gift! If you want proof of the saying "It is more blessed to give than to receive," you can find it around any Christmas tree in any home!

Real happiness comes not through seeking happiness for ourselves but in trying to make others happy!

Now lift that principle out of the Christmas season into everyday life! Lift it out of the little world of our own family circle into the wider world of all human relations! There you have the secret of real, abiding happiness. If we would organize our whole life on that basis, direct all our energies toward that purpose we would soon discover that our score on the chart of happiness could be consistently higher than it is. Let us keep the Christmas spirit alive after the Christmas candles have gone out!

Faith, Phrases and Facts

(Continued from page 1205)

revolutionary periods. It would do this if there were no Soviet Union in existence. We are doing it here under a manufactured threat of revolutionary menace. The question again, on which research to establish all the facts is needed before moral judgment can be truly or safely passed, is whether what is being done goes beyond the need for security, or uses that need for other ends.

The final question concerning the Council approach to the problem of the police state is whether it is in harmony with the principles of our gospel. Is it trying to remove this evil as an obstacle to peace by following

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the injunction about the mote and the beam, and casting the first stone? The beginnings of the police state are now in plain sight here. One man, the Attorney General, can declare organizations subversive; and association with them, even indirectly, is ground for dismissal from government employ. Strange men are appearing in church offices with unusual questions. I have seen three men, identified locally as F.B.I., taking notes at a meeting called for the preservation and extension of democracy. In three states within my reach recently some of the police have helped those who by violence were trying to prevent or break up meetings they were told were communist. Because of police pressure on hotel keepers and hall owners the only place the Civil Rights Congress of New Jersey could get for a meeting was a small Italian Baptist church whose pastor knew what it was to be persecuted for righteousness sake. Various people have described to me in detail the terror in the national Capital. Let Eleanor Roosevelt assess it: "We find ourselves living in the atmosphere of a police state, where people close doors before they state what they think, or look over their shoulders apprehensively before they express an opinion."

If our gospel is right, the Council would find more hope for peaceful relations with the Soviet Union, and so more hope of removing whatever remants of the police state which are there, by starting a moral offensive against the beginnings of the police state here than by joining the cold war. The law of moral reciprocity is the expression in human relations of the law of action and reaction in the world of nature, and it works both ways. We started making charges against the Soviet Union at San Francisco; now she is flinging them at us. Truman declared the cold war in the message on Greece and Turkey, and the Soviet Union makes its counter-offensive. When we could not get our way, our press and then our officials stooped to calling names; then those of the Soviet Union replied more vigorously. When both sides became a little alarmed and talked reasonably on Palestine, agreement was reached. Isn't it time for our official and religious leaders to work out the law of moral reciprocity in positive gospel fashion?

There are some spiritual requirements for the waging of an effective moral offensive against evil. They were set forth by the writer to the Church at Ephesus who called these requirements the armor of God. He described them as the loin girding of truth, the breastplate of righteousness, the footgear of the preparation of the gospel of peace. Truth is not judgment without the facts. Righteousness! Not self righteousness. The preparation of the gospel of peace! Not aiding or tolerating a policy that supports, by military aid, in Greece, in Turkey, in China, the police state whose evil we are called upon to draw the swords of the spirit.

Methodist Board of Education

"Unto You Is Born . . . a Saviour"

CHRISTMAS, 1947, began in a stall with cattle and wise men and shepherds, Mary and Joseph and Jesus, the Christ. With an infant born began new life, new hope, a new world. For as the teachings of Jesus have been learned of men, a new world has come, a different world, a better world today than on the first Christmas morn. Schools and universities, hospitals and orphanages; homes for the aged; great music, paintings, literature; democracy at its best; a demand for peace instead of war—these are some of the results of the first Christmas. Yet Christmas, 1947, finds so many who do not know Christ, and so many of Christ's teachings not yet learned. We must make Christmas not only a celebration, but a consecration.

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